# THE LUTHERAN Witness

*Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States*

ST. LOUIS, MISSOURI *May 21, 1946* VOLUME LXV - No. 11

*"Every Valley Shall be Exalted," Isaiah 40:4*

*Where the dim road runs out in a spur on the mountainside, the Southern Indiana missionary finds a cabin*

**The DX Program,** broadcast by Station KFUO on the morning of April 6, brought reception reports from thirty-four different States.

**Mr. Frederick W. Sihler** recently died at Chicago, Ill., at the age of eighty-eight. He was the last surviving son of Dr. William Sihler, long-time pastor of St. Paul's Ev. Lutheran Church, Fort Wayne, Ind., and one of the founders of our Synod.

**The Church Extension Society** of Pittsburgh, Pa., has received $5,000 from the estate of the late Mr. John P. Schaffer. Mr. Schaffer's deep-seated love for our Church's work may be gauged from the fact that during his lifetime many a struggling congregation became the recipient of his liberal gifts.

**The Syrian Orphanage** at Jerusalem, founded 1860 by Dr. John Ludwig Schneller, a German missionary, will, if present plans materialize, be taken over and operated by the United Lutheran Church of America. The U. L. C. A. Executive Board and the Board for Foreign Missions have already approved the plan, which is now waiting for the sanction of the British government. The properties of the orphanage are reported to have a value of approximately five million dollars.

**Memorial Day in Europe, 1945**

Luxemburg girl decorating an American grave, Luxemburg American Cemetery

**Missionary B. Schumacher** is shown in the frontispiece making a new contact for Indiana Home Missions.

**The Central Lutheran Activities Council** of Houston, Tex., has set May 27 as the date for organizing a high school association. A committee, headed by Pastor H. G. Nuoffer, has drawn up a plan for a Lutheran high school housed in a $160,000 building, with accommodations for approximately 215 pupils. The teaching staff is to consist of at least nine teachers.

**The Iowa District East** is making arrangements to gather a special offering for District Student Work. The funds received will be used to provide additional room at St. Paul's University Chapel at Iowa City and to erect a new student chapel at Cedar Falls. The Iowa District East was one of the first in Synod to establish a chapel for students.

**Chaplain Yauk and Rev. L. Brose**

The Rev. Lambert Brose meets one of the chaplains whom he has served faithfully and efficiently in the editorial office of the Army and Navy Commission

**Members of the Church of the Apostles,** five miles northwest of Melrose Park, near Chicago, Ill., worked a "Lord's acre." One member donated the use of one acre of ground which other members of the congregation tilled in their spare moments. The onion crop which they harvested brought $300, which amount was turned over to the Lord's treasury. A "Lord's acre" project is again enthusiastically planned for this year. The Rev. Wm. L. Bartling is pastor of the congregation.

**A number of English-speaking American children** at the Government Labor Supply Center near McAllen, Tex. (which is seventy per cent Latin-American in population), joined their little Mexican friends in singing Spanish Passion hymns from memory at the Sunday evening

**McAllen, Texas, Sunday School**

Lenten services held there for the Mexican families. The English-speaking children attend the part-Spanish part-English Sunday school conducted for the camp's 119 families. Vicar F. Pankow, missionary to the Mexicans of McAllen, Mission, and McCook, Tex., supervises the Sunday school and conducts the Spanish services.

**The Rev. F. C. Streufert, D. D.,** Executive Secretary of our Synod's Board for Home Missions, arrived May 5 via Pan-American Constellation and was received with pomp and ceremony. After appropriate aloha greetings, including leis and kisses, Dr. Streufert was interviewed by newspaper reporters, and photographers were on hand to get shots of the proceedings. A good crowd of members of the congregation and a number of servicemen were present to welcome him and also Pastor August Hansen, Mission Director of the California and Nevada District, to which Hawaii has been assigned by Synod. — ADOLPH MEYER.

**The Rev. Enno Duemling, D. D.,** on May 1 began his forty-fifth year as Institutional Missionary of the Synodical Conference in the Milwaukee, Wis., area. He has kept an accurate statistical record covering the entire forty-four years of his work, which reveals the following interesting figures: Chapel attendance, 501,731; sick calls, 73,062; Communions, 18,992; communed, 19,012; Baptisms, 1,095; confirmations, 451; burials, 965. Dr. Duemling early in June will observe his golden anniversary in the ministry. He is the author of several books and expects his latest volume, *The Lutheran Ministrant at Public Institutions,* to appear in the course of this month. G. V. S.

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THE LUTHERAN Witness

May 21
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# *Editorial*

## Pray Ye!

Next Sunday is Rogate, or Rogation Sunday, so called because of our Lord's promise in the Gospel for the day: "Whatsoever ye shall ask the Father in My name, He will give it you." In olden days the Christians would meet in their churches on the three days following this Sunday, and, after devotions there, they would in solemn procession go to their fields, where they would implore God's blessing for a fruitful harvest from their newly sown and newly planted gardens and farms.

The Introit for the day carries the theme of joy, as the Church is still in the Easter season and the Gradual re-emphasizes this, but also looks forward to Ascension Day, which is at the door. The Epistle reminds the Christians who would live by the Gospel of their risen Lord that they must be doers of the Word and not hearers only. In the Collect we have a reflection of the chief thought of the Epistle and the Gospel in the statement that all things needful must come from God and that if we would be doers of the Word, we must have the strength and direction that God gives. So we pray:

O God, from whom all good things do come, grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that be right and by Thy merciful guiding may perform the same; through Jesus Christ, Thy Son, our Lord. Amen. W. G. P.

## "The Church" — What Do You Mean?

The word "church" is used in so many different meanings as to produce confusion unless we definitely understand what the speaker means when he uses this word "church." Lately someone made it his business to inquire which public institution renders the most satisfactory service to the people. He investigated the press, the radio, the moving picture, the Church, and the Government. According to his report the Church is given credit for the most satisfactory service, and the Government is accused of rendering the most unsatisfactory service. But whom does he mean by the Church? Which Church does he mean? Nearly everyone of us has heard the Church denounced because of its failure to prevent the war. Such general accusations and such general praise lose much of their value when the word "church" is not properly defined. Not all churches render excellent service to the community, and certainly not all religions benefit mankind. We have the Word of God to prove that, and by examining conditions in certain countries and communities it would not be difficult to discover that the worst results for many people are produced by their religion. The Bible does not only warn us against irreligion, it warns us even more forcibly against false religions, all of which should also impress us with the importance of distinguishing between Church and Church and in knowing just exactly what we mean when we use the word "church." In the creed which we usually call the Apostolic Creed the word "church" refers to the entire body of true believers in Jesus Christ. But the word "church" is also used to designate other bodies and even buildings. If we are to avoid misunderstandings, care is required in the use of this word. S.

## The "Lutheran Witness" and Lutheran Union

The editorial correspondence shows no slacking of interest in the question of Lutheran union, and particularly for the sake of our many new subscribers a summary of our stand on this question seems to be called for. In spite of the reduction in copies mailed overseas and to our men and women in camps, our subscription list today stands at 235,000, indicating a large accession of new readers.

1. The LUTHERAN WITNESS is for Lutheran union. For organic union of those who are one in faith and ideals of church life; for pulpit and altar fellowship and joint work where organic union is not feasible. From its founding, in 1872, the Synodical Conference, of which our Synod is a member, announced as its purpose and object "the uniting of all Lutheran synods of America into one orthodox American Lutheran Church."

2. This paper stands by the synodical resolutions adopting a doctrinal basis for future church fellowship with the American Lutheran Church, adopted by unanimous vote and with great enthusiasm by our St. Louis convention of 1938. The Editors believe that the resolutions then adopted are sufficient for the establishment of fellowship relations with the American Lutheran Church. They are the official position of the Missouri Synod until either rescinded or voided through adoption of some substitute platform of union. (See *Proceedings* 1944, p. 250.)

3. The document adopted by our Union Committee, under the resolution of 1941 to make a single document of the resolutions adopted in 1938, and published under the name "Doctrinal Affirmation" was by resolution of Synod in 1944 submitted to our congregations for study. For this reason we do not regard it as subject for editorial expression.

4. On all questions of church union and fellowship the LUTHERAN WITNESS holds to the principles which occasioned the founding of this paper in 1881 and upheld by the Editorial Committee since its appointment in 1914. It is opposed to all unionism, all concession to error, and all weakening of confessional standards, all indifferentism to revealed truth.

5. Setting up standards for fellowship which make demands both as to teaching and life which go beyond the Word of God are an offense to Christian conscience for the

same reason that concession to error is an offense — both set aside the sole authority of the Holy Scriptures. There is no choice between unionism and separatism.

6. In all its reporting of current events and tendencies related to the matter of Lutheran union, the Editors will continue to serve their readers by the application of scrupulous fairness and honesty, and with strict adherence to fact. The Editors go to great lengths in establishing the correctness of reports whether favorable or unfavorable to the prospects of Lutheran union. Should errors be made due to inadvertency, the reader will be so advised in plain language.

7. This paper is not in the business of making predictions. Those who are opposed to the present efforts toward Lutheran union have ascribed to us a tendency to describe new fellowship relations as "right around the corner." The charge is as false as the complaint of others that we should not refer to the faults of other Lutherans because "we have so many of our own." Whether there will be unity, based on adherence to the clear teachings of Scripture, no one can predict. God has blessed the testimony of our fathers and of a host of orthodox teachers in all the greater Lutheran bodies, so that today there is a growth of confessionalism in most areas of the Lutheran Church and a promise of a united testimony in the years to come. For this we possess a great wealth of documentary evidence. Our position is as far removed from fanatical unionism as it is from a legalistic insistence on conditions for fellowship which are man-made and presumptuous, and which breed liberalism and radicalism where they are permitted to dictate church policies. THE EDITORS

## Leadership in Our Churches

Much depends upon good leadership: in the home, in the school, in the business world, in the state, in the Church. There is no doubt that we are lacking much of such good leadership in all these institutions. At the present writing I am particularly interested in leadership in our churches. Take, for example, two congregations, all things being equal: the one has a good church attendance, an active membership, well-indoctrinated people, live church organizations, liberal contributors, and a property kept in good condition; the reverse is found in the other congregation. We shall, not always but as a rule, find the difference in the spiritual leadership of those congregations. Likewise that is true in our synodical organization. Some boards and committees, for instance, function well, others do not because they lack leadership. Again, in some of our cities where we have a large group of churches there is much activity in every way; in other cities, where there are like opportunities, there is not much doing because leadership is lacking.

How shall we train men for leadership? By not training them at all for leadership, but by training them for *service*. That is the prescription which the Lord gives us for leadership. He says: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many," Matt. 20:25-28. Lack of leadership is always due to lack of service. Inactivity and leadership are exclusive terms. When a person in any position does merely what he is compelled to do, and perhaps not even that if he can keep from it, there can be no leadership. It is the man who looks for opportunities *to serve* who becomes a leader. Many people are willing to be served, but too few are willing to serve. Wherever the Lord's prescription for leadership is not followed, there we have neither leadership nor service. Again the Lord says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge nor wisdom in the grave, whither thou goest," Eccl. 9:10.

J. H. C. F.

## The Ministry of the Laity

When the Rev. Joseph F. Fletcher read a paper entitled "The Ministry of the Laity" at the 1945 Commencement of Episcopal Theological School in Cambridge, Mass., the alumni enthusiastically voted that it be published and distributed to all the alumni of the school. A copy of this paper has reached our desk, and we find in it much that is quotable. Its purpose is to encourage the appreciation of the ministry by the laity, necessary today because while "many of our Church people are coming awake to the importance of responsible membership in the State, they remain asleep to the necessity of responsible membership in the Church." Too many of our lay people "have handed their duties over to a paid and professional minister." In the course of his admonitions the Rev. Fletcher has much to say that sounds quite Lutheran in its emphasis on the spiritual priesthood of believers. "The vital point of interest is that there is a priesthood of the laity explicit and implicit in the New Testament. . . . There is a ministry of the laity, a 'universal priesthood of all believers' whether they are in orders * or not." He agrees with Bishop Lightfoot, who said that "whereas the children of Israel had deputed their common priestly function to one tribe (they 'put their hands upon the Levites'), the early Christian idea was to restore again to the whole community its priestly character." In the Episcopal Church, our speaker continues, the laity has reached the point where they "think of themselves as *supporting* the ministry, sometimes even as *hiring* it, but not as *sharing* or *participating in* it. To whatever extent the laity's failure is due to genuine ignorance the blame rests with the clergy." As for the ministry of the laity, he asserts, very correctly, that it "isn't something we might all become; it is something we all are. . . . The laity are the co-workers and co-equals of the clergy in the ministry of the church, a royal priesthood, a holy nation."

Rev. Fletcher classifies the lay ministry under four heads: the liturgical, or worship; the evangelical, or witness to Christ; the pastoral, or Christian service; and the prophetic, or Christian social judgment. We are interested particularly in what he says about evangelism. His complaint is that lay people generally are "tongue-tied about their faith." The duty of the clergy is to encourage lay witness to the truths and principles of the Church. Under service he has in mind what is properly called "social service," although a great part of what was once the function of the Church has now been taken over by the State and the community — so that our nearest task would be to rouse the lay people to their Christian ministry in such professions as social workers, physicians, psychologists, civic executives, teachers, group work leaders, nurses — a whole host of modern servants. "There are dozens of ways open to service in any well-planned parish program." It is on this point, of course, that the Lutheran view of church work departs from that of the Reformed. And when under the term "prophesy" the speaker pleads for enlistment of the laity of the Church *as such* in movements for public reform

* That is, in clerical orders, ordained. — ED.

and social betterment, we recognize the mixing of the concepts of Church and State, which is characteristic of Reformed theology.

Admonition such as this, addressed to the Episcopalian Church by one of its pastors, should encourage us to become more zealous in safeguarding what we have and building up in every field of church endeavor a stronger ministry of the laity. G.

## The State Department Explains

On another page we publish a letter addressed by the State Department to a pastor who voiced his disagreement with the policy of continuing official representation of our Government at the Vatican.

The explanation offered by the Department is couched in polite language, but does not satisfy. It does not answer the question: Why should the Bishop of Rome be singled out with this recognition of our Government? The token-state by which he qualifies as a temporal ruler is not sufficient ground for this official tie-up between our country and the Roman Catholic Church.

Our readers are encouraged to address the President and the State Department in letters requesting a correction of this policy. Our case has been well stated in a letter from the New Orleans Pastoral Conference of our Synod, the Rev. Albert H. D. Besalski, secretary, which said, in part:

"We sincerely believe the unprecedented action of your esteemed predecessor to have been dangerous to the best interests of democracy, an unfortunate and an unpopular departure from the traditional and constitutionally established principle for the separation of Church and State, an act which in effect is inimical to neutrality in administrative policy and untenable, since it would be both abortive and impossible to give official or semi-official presidential representation to every real or alleged religious authority claiming civil as well as ecclesiastical powers."

The St. Paul's Lutheran Men's Club of Minot, N. Dak., addressed Senator Langer in a letter which says, after an introduction:

"Our club passed a resolution suggesting that this arrangement be terminated. We have always been staunch believers in the good American principle of separation of Church and State. As citizens we want no official or semiofficial tie-up between our Government and any religious organization, including our own. We want no such organization, whether domestic or foreign, to be placed into a position from which it can exert influence or pressure upon policies of our Government. What is fair to one is fair to all."

Literature urging the recall of our Vatican envoy may be ordered from United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio. G.

## The Atomic Bomb — a Portent

By discovering the atomic bomb, man has come upon a force far, far more destructive than anything that was known to man heretofore. Moreover, many are convinced that even more destructive bombs or forces are awaiting invention or discovery. Because of this even unbelievers are now beginning to speak of the possible destruction of the earth, namely, that "the elements shall melt with fervent heat." For centuries we have heard the scoffers ridicule Judgment Day and the coming of the Lord. Since the days of the Apostles they have sneered, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation," 2 Pet. 3:4. But now, having noticed the ruin of entire cities by one bomb and remembering that worse may come, these scoffers are not so sure that the end of the world is not at hand.

Christians did not have to await the demonstration of the atomic bomb, and they need not look with failing and fearing hearts to see even more disastrous destruction. We know that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," 2 Pet. 3:10.

We note first of all that again the wisdom of the world has been demonstrated to be foolishness. Again the Lord has shown that they, "professing themselves to be wise, became fools," Rom. 1:22. But we need not expect that this will cause the world to turn from its folly. Just as in the days of Jesus — though the Jews could see their own little nation tottering, could see the power of the Romans, hear the wonderful words of the Lord Jesus, and see His marvelous miracles, yet they would not repent or accept Him. So today — in spite of all that happens about us and demonstrates the truth of Scripture, although the prophecies of Scripture have been fulfilled from year to year for more than two thousand years, yet men harden themselves against these truths, and while they are blessed who believe though they see not, these people are so fanatical that even though they see, they believe not. However, we Christians are also to take to heart what the Scriptures tell us: "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless," 2 Pet. 3:14. We are to note also the words of the Lord Jesus "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke 21:34-36. Let us not be like the foolish virgins, but let us imitate the wise, who at all times provide oil, that is, the true personal faith. S.

## The Victorious Christ

From far-off foreign lands, from the islands of the sea, from Australia and Japan, and from the occupation areas of Europe our chaplains and our enlisted men and women are sending us stories of the world-wide celebration of Easter. It is not an easy decision, simply to absorb at our desks these stories of open-air meetings greeting the morning sun of Easter Day with hymns in many languages; but limitations of space are such that we cannot begin to tell the details. This applies, of course, in a special measure to the great sunrise services in which our congregations have united in many parts of the United States. A great deal of constructive and dignified advertising was done in preparation for these services, and all the reports speak of attendance that went far beyond expectations.

Even at this late date — we are now in Ascension Week — we cannot refrain from placing on record two outstanding observances of Easter Sunday. In Moscow, the center of the atheistic propaganda of Communism, every Greek Catholic Church was crowded on Easter morning, and the well-known Russian greeting "He is risen!" — "He is risen indeed!" was heard on every hand in the streets.

From Tokyo, Chaplain Biel sends us the *Nippon Times* of April 22, with a write-up and illustration showing the crowds that observed Easter Sunday with a largely attended service in the Meji Bowl. The sermon sounded the note of triumph, the "guarantees of eternal life embodied in the resurrection of Jesus," and the choir sang Handel's "Hallelujah Chorus" from *The Messiah*. G.

# Why the Word is Central

By S. E. EASTVOLD, Parkland, Wash.*

The Bible is the Word of God. All other books die. The Word of God has survived with increasing luster, vitality, vivacity, popularity, and rebound of influence. This Book has come through all the shocks without a wrench, and all the furnaces of afflictions through all the ages with every document in every pigeonhole. Like the immortal Christ, so is the Word of God; it has "the dew of youth from the womb of the morning" (Ps. 110:3).

Inspiration is the essence of authority. Verbal and direct inspiration are, therefore, the "Thermopylae" of Biblical and Scriptural faith. "No breath, no syllable; no word, no Book; no Book, no religion."

The Bible is "The Word of God" and is as such distinguished from all other books.

The Bible is *authority* because God is the Speaker. It matters little who wrote it. It comes to us announced by miracles and heralded with fire (Mount Sinai and Pentecost). It comes clothed with the authority of the Prophets, Apostles, Evangelists, and Jesus. Note the grand proof of literal inspiration as heard in the tone of the Prophets and Apostles which enabled them — poor men, obscure, and without influence, fishermen, artisans, publicans, day laborers — to bravely and boldly teach the world from Pharoh to Nero. "His words were in my bones," cried one, "I could not stay. The lion hath roared, who will not fear? The Lord hath spoken, who can but prophesy?"

The Bible courts the closest scrutiny. It challenges the critic to "search the Scriptures." Let it be searched like the hare in the chase in all its windings. Let it be scented in its remotest meanings, as a hound the rabbit. Let it be sifted, analyzed, and pulverized to the last thought. What book other than the Bible could stand such challenge! "God has written it, and none can exhaust it."

"Christ accepts and endorses everything written, and makes most prominent those miracles which infidelity regards as most incredible." All of this He does upon the ground of the authority of the Bible as the Word of God. "He passes over the human author, leaving him out of account. In all of His quotations from the Old Testament He mentions but four of the writers by name. The question with Jesus is not as to the *reporter*, but of the *Dictator*. This position was steadily held by the Apostles and the Apostolic Church."

The Bible is *"God-breathed"* (*Theopneustos*). The human writer is the instrument, God is the Author. "Holy men were moved." Their writings, their manuscripts, what they put down and left on the page, were *God-breathed*. "On the original parchment, every sentence, word, line, mark, point, penstroke, jot, tittle, was put there by God." "The Word of the Lord came" to the writer. "It came: germ, seed, husk, blossom — in its totality — *words* which the Holy Ghost teacheth" — the *"words."* St. Paul asserts that "Christ spoke in him" (2 Cor. 3:3).

When the Word came to the Prophets, they could not conceal it. It was "like fire in their bones." The Word must be spoken or written or, as Jeremiah says, consume its human receptacle. The Bible writers were only *reporters!* "They were not left one instant to their wit, wisdom, fancies, memories, or their judgments, either to order, or arrange, or dispose, or write out. They were reporters: intelligent, conscious, passive, plastic, docile, exact, and accurate. They colored their ink with their own personalities. The Word went through them as water through a glass tube, reflecting the colors: yellow, green, red, or violet."

God wrote the Bible. It is this Word that is ever to be central in His Church, or it will be the synagog of Satan instead.

Luther never departed from the *verbal* inspiration idea. He said in his conflict with Emser, "The Scriptures do not permit distinction between the letter and the spirit." The same position is taken by Melanchthon, Martin Chemnitz, J. Gerhard.

The Bible is a *God-breathed*, oracular Book, created by the *breath* of God — a verbally inspired Book, whose *words* are the *words of God, infallible, authoritative, final* — the court of last appeal, the very utterance and voice of God, who spoke in the times past in the Prophets, and who has spoken to us in these last days in His Son — words commanded to be written in the days of Moses and commanded to be written in the days of the Apostles (Rev. 1:4). On this ground alone arose the high attributes ascribed to it — its divine origin, sanctity, sublimity, authority, and sufficiency for mankind. On this authority rests its holiness, perfection, and perpetuity. Let us be at least as decent as Balaam: "Whatsoever He saith unto you, do." What the writers of the Bible say, that is God's Word (1 Tim. 6:20-21). It is this Word that is to be central in the work of the contemporary Church.

* Dr. Eastvold delivered a paper at a Lutheran seminar in Chicago in February, 1946, on the theme "The Centrality of the Word in the Work of the Contemporary Church." The paper contained seven points, the first dealing with *inspiration*. This article is a summary of that one point. In consenting to the Editor's request to have it printed in the LUTHERAN WITNESS, Dr. Eastvold says: "This first point in my paper is based on notes taken years ago from an author whose work I have lost. I lay no claim to originality except in the condensation and arrangement of the truths presented. However, the views stated are my own convictions." Dr. Eastvold is president of Pacific Lutheran College of the American Lutheran Conference.

# Reaching into the Hill Country

By W. F. BECK, St. Louis, Mo.

### Under the Big Tent

"Coming to your community: TENT MISSION . . . EVANGELISTIC SERMONS . . . slide lectures . . . Gospel singing . . . motion pictures . . . youth rally . . . special services for the children . . . COME! Bring the entire family!"

This announces the plunge into missions, the "trail blazing for Christ" by our missionaries in southern Indiana.

### "You Can Help Them at Your Door"

The teeming populations of the southern Indiana hills lay before the eyes of the surrounding Lutheran congregations. These Lutherans went into action; they formed the Lutheran Mission Federation "for the purpose of embracing mission opportunities of its territory and to foster them according to ability." A survey showed "room for intensive mission work": 15,000 people live in an area of 400 square miles, and 90% are without church or Gospel preaching.

B. Schumacher

The mission was undertaken. The urgent need moved the Central District Mission Board, the Lutheran Women's Missionary League, and other warmhearted individuals to step in with their help.

A Mission Call in the Southern Indiana Hill Country

### "Brother Ben"

Missionary Schumacher came into this field, "in his pocket a diploma, in his heart a throbbing love for souls lost, in his mind a determination to work," as Pastor Wambsganss of Fort Wayne describes him. The neighboring congregations equipped him with a home, an automobile, and car allowance for trips into the hills.

"Brother Ben" — this is what the people affectionately call him — touched his work with a vision; and the Lord touched it with a blessing. Often the crowd before him was wary, unable to see why anyone should be interested enough in them to send a costly trailer mission outfit. But at the end of one meeting a 72-year-old got up to tell his neighbors, "I admire these men, coming and doing what we should have done ourselves. Let's fix up the chapel and come and hear the preaching."

In six years of untiring labor "Brother Ben" has brought Christ into the humblest homes, taught the Word to individuals and to crowds, relieved spiritual and physical wants. In these years he confirmed 95, baptized 90, and filled three churches with 350 souls.

### From Tree to Youth Building

"What will the teen-age boys and girls do?" was the problem that stared at the missionary. The hill country is blessed with large families. As the little ones grow up, should the tavern, saloon, and dance hall be their guiding atmosphere?

Taking his cue from the felling of the trees on Lebanon for Solomon's temple, Missionary Schumacher planned the construction of a youth building. He warmed the hearts of 15 owners of woods and of members and friends of the mission to donate oak, maple, beech, and yellow poplar trees, yielding 38,000 ft. of the finest lumber. A host of willing workers, most of them without pay, spotted the trees, felled, trimmed, and cut them into logs, dragged the logs by small lanes to loading places and fastened the logs by heavy chains and with the "pull" of a team of horses on the trucks. The Floyd Stark Lumber Co. donated the saw mill work. The A. H. Ahlbrand Cabinet Works of Seymour, Ind., did the processing and trimming free of charge. The final value of the lumber was $6,500. Other contributions:

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|---|---|
| The mission congregation | $2,500 |
| Women's Missionary League | $2,500 |
| Estate of Aug. E. C. Becker | $5,000 |

This May a debt-free building is being dedicated.

### The Story of Two Busses

Large families without cars found it difficult to get to church. That meant much individual instruction in the homes and work with smaller groups. Another worker was added. But more people had to be reached.

Pastor Schumacher took one of our consecrated laymen through the territory. He showed him the humble homes and a rehabilitated church, formerly used as a dance hall — 185 souls to be served — 50% of them could not get to church because there was no transportation. It was the same story at Leesville, where we had gained 32 souls via a trailer mission. At another place 75% had no way to church.

He told about the youth center at Medora. "With the existing four churches and the help of two more men we hope to get the Gospel to the majority of 10,000 unchurched in the western Jackson County. We need not stop there; because Kentucky, Indiana, West Virginia, and the Rockies have the same call to make to us."

He continued, "You have seen the territory and the result of six years' Gospel preaching. But the fact that 50% of the children are not sitting in our Sunday school on Sunday morning gives me much concern. I need busses, and badly."

The missionary's guest left, seemingly uninterested. But within a week he was on the phone: "Pastor, may I see you right away?" In an hour he was back, bringing with him a Lutheran business partner. "After hearing your story I couldn't get it off my mind. I heard that there are two busses to be had, formerly owned by a bus company. We can get these busses for $4,000."

"I'm eager to get them," the missionary answered, "but where will I get $4,000."

He replied, "You needn't worry about the $4,000. We'll take care of that."

Several friends gave their financial help. The busses were purchased; and in three weeks the attendance was doubled at the four mission stations.

### Jesus Says, "Go"

Missionary Schumacher appeals:

"We need men! In our area alone there are 10,000 souls without Christ. You say, 'Are there no churches?' Oh, yes, lots of churches dot the country — but they are vacant — mute symbols of tragic neglect. I call them 'timber churches': they were built in the days when the hills were covered with rich virgin timber. The people cut it, sold it, and filled their pockets; they built homes and churches, called ministers and had the Gospel preached to them. That was 50—75 years ago. Today these churches are empty. The timber is gone; the land is submarginal and barely produces enough food to feed those who live on it. The money is gone. And the ministers are gone, with the exception of an occasional 'tramp preacher' passing through and wetting their

Evidence of the Drawing Power of the Gospel
A group of hill people gathered for divine services

spiritual drought with a revival. Our mission program must include these spiritually starved souls."

**Partners**

Pastor F. Wambsganss of Fort Wayne, chairman of the District Mission Board, who has been working with the missionaries in the hill country, urges enlargement:

"Thousands of fellow redeemed are at our door, still without God, without Christ, without hope, bound upon our conscience. What a responsibility! What a challenge!

"The fishermen 'beckoned unto their partners . . . that they come and help them' (Luke 5:7). Today I am sending out the call of hill country missions. Missionary B. Schumacher has let down the Gospel net. He has included a multitude of fishes. He is beckoning his partners to come and help him pull in the net, and not only to pull it in, but to let it down again for additional draughts of fishes. What are the partners going to do about it?"

"May the Lord give us, the possessors of the Gospel of the Crucified Christ, vision to see the mission opportunities at our door. May we daily include this mission work of our fellow Lutherans in our prayers! May the love of Christ constrain us to support this noble effort with our generous gifts!"

## Doctrinal Affirmation

WHEREAS, Negotiations toward Lutheran unity have been made in the past years; and WHEREAS, These negotiations have resulted in the formulation and publication of a unified statement of doctrine, "The Doctrinal Affirmation of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, and of the American Lutheran Church"; and WHEREAS, The aids for the study of the said document have been prepared and submitted in the *Bible Student* under the topic *"We Affirm,"* therefore be it *Resolved*, That we encourage every society in the Alberta-British Columbia District to make a careful study of the said document in Bible classes. — *Convention, Walther League, Calgary.*

## This Is My Task Today

To know Thee better, Savior, Lord,
Whether at work or play,
To learn of grace to man restored;
This is my task today.

To love Thee more as days go by,
Since now I know God's way,
And greater love to all apply;
This is my task today.

To serve Thee with a richer joy,
Some act of love display,
My talents for Thy work employ;
This is my task today.

To live a more abundant life,
Some sorrow to allay,
To seek that Home beyond this strife;
This is my task today.

To know my Savior's wondrous plan,
To love Him who found me,
To serve through life for God and man:
Henceforth my task shall be.

MARTIN C. HEINECKE

# Shall the Door be Closed Again?

**By HERBERT A. HINZ, Wanhsien, Szechwan, China**

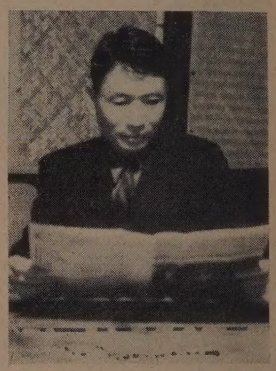
The Wanhsien Lutheran Choir for the Spiritual Comfort of Soldiers presented its first service concert on March 23 before four hundred soldiers of the Chinese Youth Expeditionary Army Enginering Corps (Y.E.A.), at Wanhsien, Szechwan, China. Prof. Lee Yen San introduced the choir, Evangelist Chang Tung Chin directed, spoke on "The Value of Christianity," and distributed two hundred Gospel portions.

Ch'ing I Tzu, Lt. Gen., Chinese Army

The choir was begun through the request of a Lutheran soldier in the Y.E.A., Mr. Shun Feng Ch'i, that the Lutheran mission attempt to find time to conduct one service weekly at the camp in which he is billeted. Mr. Shun had spoken to several fellow soldiers about his Christian faith, and they had expressed willingness to listen to more. Mr. Shun asked Prof. Lee Yen San, an instructor in the Y.E.A. and an actively interested member of the Lutheran Church, to speak to members of the mission. Both Lee and Shun felt that many of the young soldiers in the Y.E.A. camps would gladly welcome such services. Professor Lee suggested that we form a choir and that this choir tour all the Y.E.A. camps in the vicinity of Wanhsien. Professor Lee contacted General Ch'ing I Tzu, commander of the Y.E.A. in the local area, and other local camp commanders, for the permission the choir needed to enter the various camps. Through Mr. Wang, principal of Concordia Middle School, Professor Lee obtained the services of Mr. Ma, director of singing in the school, to train the choir. Mr. Ma, though a Moslem, readily agreed to assist. The choir met for its first rehearsal on February 17, thereafter meeting three times a week.

Plans called for a program lasting an hour, including a twenty-minute address, remarks introductory to the hymns sung, distribution of tracts and Gospel portions, and the singing of at least five hymns. With the exception of Mr. Ma, a Moslem, the choir was to be composed entirely of Lutherans. The present choir is made up of the mission's Primary School teachers, its evangelistic workers, one Middle School teacher, and several Middle School students. Mr. Ma trained the choir, but delegated direction of it at the first service to Evangelist Chang Tung Chin.*

The Y.E.A., for whose members the choir was organized, is an organization new to Chinese military history, in that it is composed of volunteers from among the educated classes. Three principles underly the organization of the Y.E.A. The first calls for the formation of an intelligent mechanized army, designed to serve the nation rather than individual warlords. The second calls for senior Middle School students to serve one year in the Y.E.A., then to go to universities without first having to take entrance examinations, to become part of another organization called Training and Directing Young Students' Division. The third is intended to bring the army into better repute by raising its standard of living. The Y.E.A. was begun by the son of Generalissimo Chiang Kai-shek. The 204th Division, at present located in the vicinity of Wanhsien, is headed by General Ch'ing I Tzu, graduate of the third class of the Whangpoo Military Academy, where the Generalissimo was once held prisoner. General Ch'ing may become head of the Second Training and Directing Division. The General, himself a Confucianist, was very willing to help the mission choir carry out its projected tour.



Prof. Lee Yen San Studying the "Lutheran Witness"

Wanhsien Lutheran Choir
The Director, Mr. Ma, in the last row

The story of this choir is the story of opportunity offered the Church through the testimony of one Christian soldier. The

* The first program of the choir included: Introductory remarks by Prof. Lee Yen San; "Praise to the Lord, the Almighty" (unison); "Holy, Holy, Holy" (four-part); Sermon on 2 Tim. 3:15-17: "The Value of Christianity"; "Follow the Savior" (Chinese composition, two-part); "Onward, Christian Soldiers" (four-part); "Stand Up, Stand Up, for Jesus" (four-part); Distribution of Gospel portions.

story is not complete. It will not be complete until there is at least one preacher of the Gospel free to devote his entire time to returning to these Y. E. A. camps week after week, guiding, leading, and encouraging the few who may become interested seriously in Christianity through to the goal of full knowledge of Christ, and complete faith and trust in Christ. There is not that man. The present tour can be undertaken only as a gesture, at the expense of other indispensable work. Prof. Lee Yen San has been attempting to persuade Generalissimo Chiang to introduce Christian chaplains into the Chinese armies. If such suggestions should be accepted, and the Chinese armies should issue a call for Christian chaplains, our mission would not be able to spare one man. Shall the open door be closed through disuse?

## Lutheran Laymen Meet

For the first time in the history of Indianapolis, Lutheran laymen of all synodical connections established in Indianapolis and vicinity were brought together in a dinner meeting held at the Lincoln Hotel on February 18, 1946. This gathering, sponsored by the Lutheran Service Club of Indianapolis, an organization of Missouri Synod members, fulfilled a long-awaited and urgent need for all Lutherans to assemble occasionally for an evening of good fellowship.

Mr. E. J. Gallmeyer of Fort Wayne delivered the principal address, wherein he noted that fear and prejudice remained two major obstacles in the spread of Christianity today as in the past. He espoused the co-operation of all Lutheran groups in matters affecting their mutual interests and welfare. Mr. Gallmeyer charged the group to assume greater responsibility in church activity because we are now imposing too great a load on our pastors and teachers.

Present at the dinner meeting were laymen from the American, the United, the Danish, and the Missouri Synod Lutheran churches. Mr. La Vaughn Brabender, president of the Lutheran Service Club, presided, and former Governor Henry F. Schricker gave the invocation.

P. E. RUPPRECHT

## In Memoriam

GRIEVE NOT,
DEAR ONES,
WHEN DEATH
YOUR LOVED
ONE CALLS;
BUT LET THE HOPE WITHIN YOU
BRIGHTLY SHINE. IT SHALL DISPEL
THE FEAR, THE GLOOM, AND ALL—
AND HELP YOU SEE THE TREASURES
THAT ARE
THINE - - -
CHRIST BY
HIS DEATH
HAS FOR OUR
SINS ATONED.
REMEMBER
THAT HIS CROSS
LEADS TO THE CROWN

HELEN L. SATTLER

# For Christ and Humanity

## Our Church in Service to a World Stricken by War

### Touching the Hem of His Garment

**An Experience in Darkest India**

There are times in our lives when we experience the power of God in a greater measure, when we, so to say, touch the hem of His garment and feel that power has gone out from Him, as did the woman of Capernaum on that faraway day. It is especially during times of great natural phenomena, such as a storm at sea or an eclipse of the sun, that we have this feeling. Though science has given us an explanation of such occurrences, none but the most hardened of us can suppress a feeling of awe at the magnificence of such a spectacle or deny that it is a wonderful revelation of God's power.

The undersigned had such an experience on the occasion of the last eclipse of the sun, whose path lay across the southern tip of the Indian peninsula. But associated with the eclipse was another experience, an experiencing the power of God in a more personal manner, which is herewith related.

As most of our readers will know, the Hindus observe certain religious ceremonies during the time of an eclipse, as they believe that it is due to a demon swallowing the sun. Among these observances is the strict abstinence from food and drink during the period of the eclipse, owing to the belief that the demon who swallowed the sun, but had to disgorge it again because he could not digest it, may curse anyone who attempts to digest food at the time of the eclipse. It was a peculiar co-incidence that on the day of the eclipse I experienced some acute pains in the digestive regions right after I had taken some lime juice during the height of the eclipse. My Tamil pundit, who had just come to help me in translating Thomasius' Gospel Selections into the vernacular, may have been inclined to ascribe these pains to Rahu's curse; but if he had any such thoughts, he politely refrained from expressing them.

The afternoon of that day was spent, as usual, on the rural dispensary route, on which we treat from 75 to 100 patients every week. Our conveyance is a 1937 Ford truck with a body built high enough to accommodate a compounder of medium height, which makes it tall enough to snag low-hanging branches along the road, an aptitude which had earned for it the name "Absalom." Nothing exceptional happened that day except that even our reputed carminative mixture would not stop those distressing pains.

That evening I had an appointment with Rev. M. L. Kretzmann in Ambur, 30 miles away; so I caught a ride in with "Absalom." In Vaniyambadi I met the Kretzmanns, who were taking a carload of giggling boarding school girls back home from a *mather sangam* — ladies' aid to you. I exchanged my hard seat in the bus for a more comfortable one in the V-8, and before long we were seated on the screened-in veranda of the mission bungalow, enjoying a meal of baked beans and ice cream. But neither that nor Brother Kretzmann's offer of a "strong" cigar nor Jack Steinhoff's Macleen's powders seemed to help the mysterious pains any; and what was to have been a meeting on the Tamil Agenda turned out to be a meeting at our local hospital with our superintendent, Miss Rehwinkel, doing her best to alleviate what by now seemed more than just an upset stomach. To make matters short, the next afternoon found me on the way to Vellore, 30 miles away, for what I thought was to be an X ray.

Ordinarily a trip to Vellore means a treat for the eyes. The country all around is a delightful sight, with numerous hills of rugged rocks rising out of a plain covered with well-tilled fields and placid lakes. But that day the scenery was of no interest to me, and the flat we had along the way didn't improve matters much. I heaved a sigh of relief as the ancient fort of Vellore with its quaint walls and pea-soup-green moat appeared. From there it was just a few more furlongs to the hospital.

The Missionary Medical School Hospital, known to thousands of people for miles round about as the American Hospital, was up to last year exclusively a women's hospital. Begun as a modest one-room dispensary forty-four years ago by the now famous Dr. Ida S. Scudder, it had developed into a 240-bed hospital thirty years later. A medical college for women has been conducted in connection with the hospital since 1923. During the past twenty years this medical school has proved of incalculable value to the medical work of Protestant missions in South India, for from it has come the vast majority of the Christian women doctors and nurses who serve in the missionary hospital and dispensaries. The hospital itself, which stands on the main road between Madras and Bangalore, has with its great complex of buildings and its large staff of competent doctors and nurses proved to be an immense boon not only to the surrounding villagers but to women and children in an area of hundreds of miles. Many there are who have here felt the hem of His garment under the ministrations of what can truly be said to be Christian love and service.

It was with some trepidation that I stepped through its portals that hot July evening. It was closing time for the outpatient department, and I did not know what provisions had been made for taking in male patients. As luck would have it (to use a common expression), the newly appointed male doctor, Dr. McPherson, Fellow of the Royal College of Surgeons, had just been called for an emergency case, and it was he who soon diagnosed acute appendicitis and advised an immediate operation. Thus what proved to be the end of a perfect day (perfect in that everything had turned out for the best) found me under the shadowless lamp in the modern operating theater, with two very well qualified European doctors getting at the root of the trouble.

Had I come to Vellore a few months earlier, I might not have been so fortunate, for up to then the hospital had not taken in men patients. That it has now a men's ward is due to the new scheme of making Vellore a co-educational medical college. The government a few years ago decided

to recognize only one type of medical education in India, that provided in the colleges. Vellore, though a well-equipped and efficient institution, had only the status of a medical school. The government's decision meant that Vellore had to raise its standards in all directions to meet the requirements of the University of Madras for a medical college, preparing students with a college education for the MBBS degree, the equivalent of our M. D. It is a situation similar to that where mission schools and colleges must meet requirements of the government or cease to function as recognized institutions. One of the conditions laid down for the Vellore College was the establishment of a hospital for men, adding to the staff by procuring well-known surgeons and pathologists and making the college co-educational. This of course entailed a huge rise in the budget. The total cost of the new scheme, including new buildings, is estimated to be about 30 lakhs of rupees, or approximately one million dollars. Various mission boards of Great Britain and North America have consented to provide the funds for this project by necessary additions to their budget. As expressed by the College Committee, the aim of these changes is not just to conform to the minimum standard required for University affiliation, but to develop a college that can give a lead in lines that need emphasis, such as research, service in rural areas, the moral and spiritual basis of healthful living, and also in the development of a quality of character and an attitude to the sick and suffering which would be unmistakably Christlike. With such aims in view, the college and hospital is well on the way of becoming one of the largest, if not the largest, center of medical work in India.

That it is not only funds that are behind this great venture for expansion of the medical work of Christian missions is evident from the Christian atmosphere prevailing at the college and in the hospital. Daily devotions are conducted in a chapel situated at the center of the hospital buildings; the strains of an evening hymn reaching me on my first evening there are still fresh in my memory. So is the fervent prayer offered both by the nurse in charge and the doctor before the operation. Few will doubt that the past development of the hospital and the years of fruitful service it has been able to give to the villagers within a radius of many miles are due in a large part to the prayers of those who supported the work and those who labored there. Thousands have felt there the hem of His garment, and I consider myself fortunate indeed that I was permitted to be one of these.

JOHN G. P. NAUMANN
Barugur, Salem District
South India

### Europe: The Response

Are the food packages which the Emergency Planning Council sends to individuals in foreign countries appreciated?

In answer to this question we quote from letters which we have received from Europe.

"Dear Pastor . . . I wish I could fully convey to you the almost indescribable happiness with which these priceless gifts were received. Mothers who had been denying themselves to the point of near starvation in order that their little ones might survive, could not thank me enough. Thus far I have distributed the packages to individuals whose distress I know of personally. . . ."

"Dear Reverend . . . Your selection is excellent, and I would add the thought that tea, coffee, sweetened cocoa, and items of this kind are also of great assistance, particularly to the aged and the young. Your plan will give us the opportunity to bring relief to many people. Thanking you in the name of those who will receive these relief packages and commending you for your excellent work. . . ."

"Dear Brother: There are quite a number of people in my congregation who have considerable difficulty over the food problem. For ordinary working people the ration is really quite meager. And the food items which you mention are the very ones that are most urgently needed. I want to thank you and everyone responsible for sending these relief parcels. . . ."

"Dear Dr. . . . I would like to express to you the warmest and grateful thanks for all you have done. Your help, I am sure, will have not only material significance which is enormous, but also a spiritual and moral one. . . . I shall therefore not repeat how very thankful we . . . are for the help you are sending to our Lutheran people in Poland. . . . God bless you all!"

At the present time food packages are sent each week to five European countries. "Give ye them to eat" (Mark 6:37).

H. BLOEDEL

## The District Presidents and the Chicago Statement

At a meeting of the Northern Illinois District officers, April 22, attended by a member of our staff, the question was raised whether in the report on the meeting of District Presidents, February 14 and 15 (LUTHERAN WITNESS, page 72), the sentence "They [the signers of A Statement] did not retract the Statement, nor were they asked to do so" was as objective and factual as the rest of the report. Since some importance appeared to be attached by the brethren to the matter in question, the undersigned desire to declare that the statement above quoted was true as to fact and gave no false impression of the transaction.

This meeting of the District Presidents was called in order to meet the signers of A Statement (Chicago, September 6) and to receive from them a firsthand interpretation of that document. At a preliminary meeting, in Chicago, a committee of the signers was asked to consider, among other things, retraction of the Statement, as a proposition to be submitted in Saint Louis; the committee declined to entertain this suggestion. At the meeting in St. Louis no request for retraction was made. At one stage, an official addressed the signers (of whom three are editors of the LUTHERAN WITNESS) to "withdraw the document" ("not retract," he added, "but withdraw it") "from circulation or hold it in suspense for the time being."

The official minutes of the meeting do not record any request for retraction of the Statement sent last fall to the clergy of the Missouri Synod. An official announced the receipt of a number of letters, naming the writers, but without quoting contents. Since the report appeared in the LUTHERAN WITNESS, not one of the District Presidents has complained to us about the wording of the report.

The signers promised to withhold publication of the papers which had been read at the meeting for one month, during which the Presidents would have opportunity to read them. This promise was lived up to. The papers are now available to anyone (see LUTHERAN WITNESS, page 149).

This reference to the attitude of the meeting was approved by the staff before publication, because when the plan of holding this meeting had become known, it had been widely interpreted as a meeting called to administer reproof and correction to the signers. The report makes plain that the District Presidents took no attitude on the Statement itself, one way or another, but, together with the signers, unanimously resolved to ask Dr. Behnken to see to it that six points ventilated in the Statement be made the subject of study and discussion by pastors and congregations.

May 3, 1946 THE EDITORIAL STAFF

## Light from Above

**(A Prayer of the Blind)**

"When I sit in darkness, the LORD shall be a Light unto me." Micah 7:8.

When I *sit* in darkness,
The Lord shall be my Light,
My only Consolation,
Because I have no sight.

When I *eat* in darkness,
The Lord's name shall be blest;
Come, oh, come, Lord Jesus,
And be my worthy Guest!

When I *walk* in darkness,
Dear Lord, with me abide;
Forsake me not, protect me,
Be ever at my side.

When I *rest* in darkness,
The Lord shall bless my sleep,
Send His holy angels,
Be near His blinded sheep.

When I *sing* in darkness,
The Lord shall be my song,
Am joyful in my Savior,
Forgives me all my wrong.

When I *pray* in darkness,
Let this my prayer be:
Forsake me not, dear Jesus,
All glory be to Thee!

J. F. GNUSE, 1945

AT Pearl Harbor on Dec. 7, 1941, when our boats and planes were being destroyed by the Japs, one of our church boys was picked up in the waters and brought to San Francisco. The day after, the Government research bureau made a thorough search and found one of our parish papers, *Chimes of Zion*, floating on the waters at Pearl Harbor, bearing the name of this particular church boy (Lloyd Wulk, now in Washington, D. C.). Naturally the employee in the Los Angeles area called me up and asked me if I knew the person. Well, you can guess the rest. Contact was re-established, and all ended well.—HENRY O. KRINGEL, *Contact Key Pastor*, Glendale, Calif.

## Problem of Illustrations

Most photographs sent to this office are not suitable for reproduction. Sometimes we give the photographer the benefit of the doubt — and invariably regret the result. The above picture explains what we mean. Usually official Navy pictures are well focused and well posed. The picture shows Chaplain J. F. Dreith taking charge of the Naval Training School for Chaplains at William and Mary College, Williamsburg, Va. A notable honor, and we thought we might take a chance on the picture. The result is deplorable, because the figures of the chaplains are out of focus. If you have a photograph returned by us, imagine what this paper would be like if all the pictures were as poor as that from Williamsburg. G.

## Army and Navy Commission Serves Hospitalized Veterans

**(World Wars I and II)**

When the work of the Army and Navy Commission is the topic of conversation, our minds usually focus upon those who are actually serving in the various branches of the armed forces. We are inclined to forget the men and women who are confined to Army and Navy and Veterans Hospitals.

At present there are 97 Veterans Hospitals in the United States, and it is anticipated that the number will grow with increasing speed. The maximum population in Veterans Hospitals of World War I will not be reached for another five years, while the maximum population for World War II is anticipated as of 1965 or 1970. It is readily understood from these facts that the spiritual needs of the veterans of the United States Army and Navy will extend over a long period of time.

It is the plan of the Veterans Administration to assign one full-time chaplain to each hospital of 150 beds or more. Hospitals of 500 beds, or more, will have two chaplains assigned to them. These appointments will be made according to the numerical strength of the respective church bodies.

A special committee consisting of Chaplain Edward J. Kroencke and Rev. Paul Mehl has worked for a period of months, so that all the Veterans Hospitals are now served by pastors of our Church. In some areas, where there is a great concentration of hospitals, pastors have been called to devote time exclusively toward the ministry of Lutheran men confined to these hospitals. Additional civilian Veterans Hospital chaplains will be added as the need arises. Already 89 pastors, residing in the localities where there are smaller installations, have signified their willingness to assume responsibility for the spiritual well-being of the men assigned to their hospitals. We hope to be able to report in the near future that every hospital has adequate coverage and that no Lutheran man confined to a Government or a Veterans Hospital need be without spiritual guidance.

On the other hand, we plead for cordial and conscientious service on the part of all nearest of kin who have men confined to hospitals. Be sure to give names and addresses to your home pastor immediately. He, in turn, will forward them to the Army and Navy Commission so that these names may be cleared to the chaplains or pastors who are serving the respective hospitals. Let us keep our service committees in operation and keep in touch with these men, who particularly need our kind consideration, our thoughtfulness, and our encouragement.

F. C. PROEHL

## Do They Pray to the Saints?

The largest *antipasto* in Chicago was laid out in honor of St. Joseph. Under a canopy on a table 10 feet square there were baked fish, anchovies, mushrooms, marinated green peppers, olives, pimentos, artichokes fried with eggs, rolls stuffed with Italian cottage cheese.

A picture in color of Joseph and Mary and Jesus was atop the display, lighted by candles. St. Joseph's staff, a tissue-wrapped cane with red paper and blue ribbon, leaned against the table.

The picture of the Holy Family looked down on lentils, eggplant, asparagus, cauliflower, rhubarb, on figs, dates, pineapples, prunes, and chocolate cake.

The Armato family, which had prepared this *antipasto*, believed some help would be needed in honoring the saint by consuming all the food, considered blessed by St. Joseph in answer to prayers. So they invited some 400 people, and said that strangers could wander in.

The entire family went to mass at 7:30 A.M. at the Presentation Church. There Mrs. Armato expressed thanks to St. Joseph, to whom she had prayed for the safe return of the boys and had promised to set a "St. Joseph's Table." — *Chicago News*, March 19, 1946.

Jesus said: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10.

Oak Park, Ill. W. DALLMANN

## From a Pocket Notebook

The Church Extension Fund is the Synodical agency that implements every other. In Central Illinois our work at the University in Champaign will have a chapel, center, and parsonage unit toward which the Church Extension Fund contributes a loan of $27,100. . . . Mr. and Mrs. W. Wittrock are on their way to Panama, where they intend to help build a strong Lutheran Church. Mr. Wittrock was with the U. S. Police force in Panama during the war. . . . Zion Church of Bismarck, N. Dak., numbers only 40 voting members and 264 communicants but will play host to the District L. L. L. convention this month. . . . More home printing of the professional standard is coming every week to this desk. The latest is the "Lutheran Informer" of Oakland, Iowa, edited by the Rev. John T. Domsch. . . . "One of the most important movements that has ever taken place in the Missouri Synod" is what the editors of the Ontario LUTHERAN WITNESS Supplement call the conferences for the promotion of an aggressive Home Missions policy in our Districts and congregations. . . . A 25-page booklet bound in fine covers and entitled *Our Servicemen* is dedicated to the servicemen of Zion Church, Omaha, Nebr., and contains the entire military record of all the men who served from the congregation. The printing job was done by Mid-West Press, owned and operated by Mr. Arthur Neuman, a fellow Lutheran of Omaha. . . . Both our teachers' seminaries are making a strong bid for a full summer attendance. Seward's latest summer session catalog is a booklet of 16 pages, offering a great variety of subjects for pastors and teachers. . . . Pleased to see Chaplain Edward J. Kroencke among the chiefs of the chaplaincy division of the Veterans Administration, his office located at Branch 6, Columbus, Ohio. He is to supervise the chaplaincy work in hospitals in that area. . . . At El Monte Calif., the Association of Day School Mothers donated $100 toward the purchase of a school bus. . . . "The fact that a speaker at the Easter Sunrise Service at the Grand Canyon pronounces 'saith' as if it were spelled *say-eth* does not make this atrocity any less atrocious. It still must be *seth*." Ad. Haentzschel, Valparaiso. . . . "Concordia Ladies' Aid at Dayton, Ohio, has started a church library. The books were purchased from Concordia Publishing House and cover a wide selection of current publications." Mrs. Mary De Vore. . . . "The weekly magazine *Time*, in its issue of April 22, page 6, has a fine defense of Dr. M. Luther by Ridi C. Wolf, Director of History, Lutheran Theological Seminary, Gettysburg, Pa." A. Kirchhoefer. . . . More native stone is being used in our synodical building. At Klamath Falls, Oreg., the possibility of using native stone from the Black Butte (Mount Shasta) is being considered by a local church-building committee. . . . The service center at Portland, Oreg., was visited in its 18 months of service by a total of 140,000 men, of whom 52,800 were served at the snack bar. . . . The parochial school is widening its beachhead in Kentucky. Recently Trinity Congregation of Henderson, Ky., decided to proceed immediately with the erection of a school building, to open in September, 1946. . . . "Not half the story is told of what our faithful pastors do, to what lengths of trouble they go, and how many

dollars they cheerfully expend to serve the sick, the aged, and the neglected members of our Church. We just heard the story of how Pastor Schornack of Chester, S. Dak., went 'all-out' to minister both to the spiritual and physical needs of an aged, crippled, and neglected member of Christ's kingdom living in 'no-man's-land' under the most pitiable conditions." South Dakota Supplement. . . . The annual Music Festival of Valparaiso University will not be held on the home grounds this year but on the property of St. Paul's Congregation in Sheboygan. Lectures will be held throughout the morning hours from Monday to Friday, beginning August 26. . . . The Rev. F. Wm. E. Wolter, as missionary to the State Hospital in Cherokee, Iowa, has discovered 276 patients listed as Lutheran. Other Lutheran patients, registered simply as Protestant, are constantly being discovered. How many souls are lost to our Church through improper bookkeeping is another of those topics to which more attention should be given by conferences and synodical sessions. . . . Proper bookkeeping includes the business of transfers. Washington, D. C., statistics show that people who immediately transfer membership will attend church in the ratio of 75 per cent; those who do not will average only 36 per cent. If they wait till the second and third years to transfer their membership, the figure drops still lower, by the third year to a mere 10 per cent. And faith still "cometh by hearing, and hearing by the Word of God." . . . For the last 45 years we have run across references to the Norwegian Mission at Teller, Alaska. One of our men with the Army survey discovered this town, 100 miles north of Nome, and he is quoted in the Oregon and Washington Supplement as follows: "I attended church at a small Norwegian Lutheran mission. This mission is supported by a group of girls in Minneapolis, Minn. The work carried on by this mission is really astounding. On this particular day of my visit, four young Eskimos marched up to the small altar to sing. A squeaky little organ accompanied them in their song, 'Nearer, My God, to Thee.' The voices blended perfectly, and though one was a young mother with her baby tied on her back, not a note was missed. The little fellow kept sliding down, but the mother would just reach back and push him up without interrupting her high, mellow, tenor voice. I had often wondered about the mission, and I am glad that I went, for now I know their work is well done." . . . "Permission has been given by the authorities for the re-occupation of our New Guinea mission field. The men will make the trip in the fifty or sixty-foot motor vessel that has been built to replace the one lost in the war; they will sail from Sydney, keep within the Great Barrier Reef, and use a spell of quiet weather to dash across the open sea to New Guinea. Quite thrilling, I should say. The ladies of the party will follow more sedately by ordinary passenger ship." — H. Hamann, Australia. . . . When Rev. Gerhard Mahler's *To Dance or Not to Dance* (CPH) was mailed to the reviewers, immediate response came from the executive secretary of the Young People's Luther League for quotation of price in thousand lots. The tract was hailed by this youth leader as very necessary "in this day of compromise." G.

## Formulating Six Points

At the meeting of the Signers of the Chicago Statement with the *Praesidium* and the District Presidents held in St. Louis, Mo., in February it was unanimously resolved that six points ventilated in the Statement be made the subject of study and discussion by pastors and congregations.

We are happy to report the following progress: As an aid to our conferences and people for the profitable study of these six points, the faculty of Concordia Seminary at the request of President J. W. Behnken has prepared a number of papers suggesting various thoughts that should enter into the discussion. By invitation of the St. Louis faculty our Springfield faculty sent two committees to deliberate with two committees of our Saint Louis faculty and to formulate propositions to cover all six points: 1. The principle of *Sola Scriptura* and legalism; 2. Unionism and separatism; 3. The principle of love in the life and work of the Church; 4. Romans 16: 17-18; 5. Prayer fellowship; 6. The question: What is divisive of church fellowship? — Four of the papers discussed (1, 3, 4, 5) have received the approval of the St. Louis faculty to date. K. K.

## Texas District Convention

Dr. J. W. Behnken, representing Synod, spoke at the opening service of the Texas District convention held at Trinity Lutheran Church in Houston from April 22—26. In his presidential address Rev. E. A. Heckmann of St. Mark's in Waco pointed out that this convention marked the fortieth anniversary of the Texas District. In 1906, 19 voting pastors and 44 advisory delegates were present at the convention, while in 1946, 99 pastors, 97 lay delegates, and 79 advisory members were registered. President Heckmann drew attention to this great increase in the number of workers and asked: "If so few could do so much, how much more does the Lord expect of us today?"

At this convention nine new congregations were received into Synod, and four congregations were congratulated upon having become self-sustaining during the course of the year. Rev. Alfred O. Rast, formerly pastor of St. Paul's Church in Leavenworth, Kans., was installed as Associate Field Secretary of Missions in charge of all English language stations.

Dr. Theodore Hoyer of Concordia Seminary in St. Louis presented the doctrinal essay, on "The Papacy." He traced the history of the papacy, presented an examination and refutation of papal claims to primacy and infallibility, and revealed the papacy in the light of Scriptural prophecy.

Without a dissenting vote all delegates, voting and advisory, pledged their personal loyalty to the percentage plan of giving.

The District Department of Public Relations is preparing a visual report of the convention in 2×2 colored slides. Rev. D. D. Dautenhahn, pastor of Trinity Church in Tyler, Tex., acted as convention photographer.

H. G. NUOFFER

## Thomas Coates

Thomas Coates, president-elect of Concordia Academy at Portland, the son of Thomas and Elsa (Janson) Coates, was born at Oakland, Calif., on Oct. 1, 1910. He received his education in the Oakland public schools, California Concordia College at Oakland, and Concordia Seminary in Saint Louis, completing his studies there in 1933. For one year he taught in the school of Bethlehem Church, Berkeley, Calif. During his senior year at the Seminary he served as president of the Students' Missionary Society.

Thomas Coates

He first served at Duluth, Minn., as missionary at large for northeastern Minnesota and western Ontario until October, 1935, then at Harvel, Ill., until January, 1940. During this period he served as field secretary and U. Y. E. chairman for the Southern Illinois District Walther League.

He was called to Walther League headquarters in Chicago as assistant executive secretary early in 1940 and was installed by Dr. Theodore Graebner on March 31 of that year. During his six years with the Walther League he has been in charge of the Christian Service Department and of the Wartime Service Program, and has served extensively as lecturer at summer camps, Walther League conferences, and L. S. V. schools.

He is assistant editor of the *Cresset* and a member of the editorial committee of the *Walther League Messenger*. He has contributed numerous articles to the LUTHERAN WITNESS, *Concordia Theological Monthly*, and the *American Lutheran*, and is the author of a recent devotional booklet, *We Behold His Glory*.

For the past five years he has served as pastoral adviser for Lutheran students at the University of Chicago, where he organized a Gamma Delta chapter and conducted weekly services

at Hilton Memorial Chapel on the campus.

Concordia Seminary granted him the B. D. degree in 1935 and the S. T. M. degree in 1942. For the past four years he has done graduate work at the University of Chicago, in addition to two semesters at Northwestern University. He is a member of the American Society of Church History and the Concordia Historical Institute.

Professor Coates is unmarried and lives with his widowed mother.

## Alton, Ill., Mission Flourishes

For many years historic Alton in southern Illinois had only one Lutheran church of our Synod. But when the late war broke out, large numbers of people were attracted to the city by the war-born industries. New residential districts rapidly developed on the eastern outskirts. It became clear that Trinity Lutheran Church could not adequately take care of this territory. This congregation and the Southern Illinois District Mission Board recognized the need for a missionary at large in the field. He was found in the person of the Rev. Wm. E. Wessler, who took up the work in Alton in 1943. Regular services after some delays were begun in the auditorium of Shurtleff College. By January, 1944, the group gathered by Pastor Wessler organized with thirteen charter members.

Since the mission flourished, provisions for a chapel for the congregation had to be made. The most desirable church site in the area was secured, and plans for the building were prepared. In October, 1944, the cornerstone was laid. Shortages of materials caused many difficulties and necessitated changes in the plans, but the work went forward. For five months members of the congregation and friends steadily gave of their labor to effect a saving of about $4,000 on the construction costs. Expenses for materials for the building, which measures 35 by 52 feet and seats 140, amounted to $15,000.

Under God's blessing the congregation has prospered. It numbers 140 souls, of whom 80 are communicants and 20 are voters. The Sunday school has 100 enrolled. Contributions are in the neighborhood of $80 per communicant.

The congregation's latest enterprise was the construction of a parsonage, which is now nearing completion. Practically all the labor on the house was done by the members themselves.

G. V. S.

Messiah Lutheran Chapel, Alton, Ill.

## Our Church in Mexico City

Great campaigns are going on in Mexico. The first is the Mexican government's effort to teach people to read and write. The second was organized by the Roman Catholic Archbishop of Mexico with a view to doing away with all Protestants in the country. The Mexican government has succeeded in teaching more than a million illiterates to read and write, and as a result some of them are already reading our Lutheran literature. The Archbishop, with the aid of his faithful, has succeeded in burning down many Protestant chapels and killing dozens of Protestant Christians. But during this bloody persecution hundreds of persons who were originally Roman Catholic turned to the Protestant churches.

Our Lutheran Christians have not escaped persecution. But the remarkable experience is that every time a Roman Catholic priest stirs up his people against us we have an increase in attendance and more are added to our confirmation classes.

The work in Mexico City has been glorious, because in the midst of hardships and persecution we have grown. We have distributed thousands of tracts and Penny Gospels on the streets, in the market places, and in the parks of the city. Children come to our door asking for Protestant leaflets, women approach us for spiritual advice, and young men seek to learn more from us about the Lutheran faith. In 1945 more than 7,056 persons came to our divine services. Last year we confirmed thirteen persons and on March 13 of this year twelve more. We hope that by the end of the year an additional fourteen can be received by confirmation. These are some of the blessings resulting from the persecution.

Confirmed by Pastor César A. Lazos, Mexico City

The persons confirmed in March appear with their pastor on the cut and are: seated, l. to r.: Mrs. Juanita Cruz, Miss Maria Cristina Martinez, Miss Hortensia Martinez, Mrs. Luz Martinez, Miss Rosa Maria Soto Hernandez, and Daniel Martinez; standing, l. to r.: Gonzalo Martinez, Federico Martinez, Mr. Eusebio Martinez, Rev. C. A. Lazos, Mr. Narciso Dominguez, Mrs. Josefina Dominguez, and Ezequiel Perez. May God bless these His children richly and keep them staunch in their faith.

Mexico City CESAR A. LAZOS

## *Letters from Readers*

### NOTE ON RIPLEY

Was interested in a comment in the column "From a Pocket Notebook"; agreed as to the error in dates; but you didn't say anything as to whether or not R. L. Ripley was correct in stating that Abraham was *not* a Jew; — had a discussion with a friend along that line.

Detroit D. VOELTZ

(That "Abraham was not a Jew" is one of those plays on words in which the cartoonist indulges to make material for discussion. The word *Jew* was not used for the Children of Israel until after their return from exile, about 535 B. C. Those involved in the exile were mainly the tribes of Judah and Benjamin. Jew is an abbreviated form of Judah. But, of course, in the modern sense of the term, Abraham was a Jew, was the father of the Jewish people.)

### THE AMBASSADOR TO THE VATICAN

(The following letter was received by the Rev. N. V. Abbott of San Antonio, Tex., in a reply to a letter of complaint addressed to the White House:)

MY DEAR MR. ABBOTT:

I acknowledge the receipt, by reference from the White House, of your letter of July 6, 1945, enclosing articles from THE LUTHERAN WITNESS regarding the mission of the Honorable Myron C. Taylor to the Vatican.

Your views have been noted by the appropriate officers of the Department. I should like to point out in connection with your remarks that Mr. Taylor's travel to Europe in 1939 was not at all in the nature of a diplomatic representation to the Vatican. He was appointed by President Roosevelt to serve as his personal representative at the Vatican for the general purpose of taking up questions arising out of the abnormal world situation. Mr. Taylor had already been given the personal rank of Ambassador in connection with his duties as the American representative on the Intergovernmental Committee on Refugees. He has never been appointed Ambassador or Minister to the Vatican, though he continues to hold the personal rank of Ambassador, which does not carry any salary and does not require Congressional approval.

I can indeed reassure you that in entrusting this work to Mr. Taylor there was no question of a departure in any way from the traditional policy of this Government as regards the principle of religious freedom.

This Government has traditionally supported the principles of religious freedom and separation of church and state. You are assured that discrimination for or against any religious belief is completely contrary to the policies of the Department of State. Let me take this opportunity to assure you, too, that the Department is ever watchful in the conduct of our foreign affairs to protect the historical American doctrine of non-discrimination in religious matters.

Your generous thoughts regarding the President are much appreciated.

Sincerely yours,

For the Acting Secretary of State:
J. M. COLTON HAND
Chief, Public Views and Inquiries Section
Division of Public Liaison

Washington, July 31, 1945

# New Publications

**Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**We Believe.** Tract No. 140. By Rupert H. Schroeder.

**You Owe It to Your Child.** Tract No. 142. By G. Mahler.

**What Lutherans Teach.** Tract No. 105. By Karl Kretzschmar. Concordia Publishing House, St. Louis, Mo. 10 cents each; dozen, 96 cents, plus postage; 100, $5.00, plus postage.

These are duodecimo tracts of about 20 pages. In a brief, lively manner they deal with questions which may interest especially the young Christian. They deserve a wide distribution. S.

**A Manual on the Technique of Making Calls in the Interest of Christian Education.** By D. C. Hennig. Lutheran Education Association. Printed by Concordia Publishing House, Saint Louis, Mo. 22 pages. 10 cents; dozen, 96 cents; 100, $6.67.

The author of this pamphlet tells us that he is submitting advice and hints for those who wish to call upon people in the interest of Christian education in order to win children for the Sunday school or the Christian day school. All that he submits is distinctly worth while and deserves careful reading. S.

**When You Build the House of God.** By the Commission on Church Architecture, Lutheran Augustana Synod. 64 pages, 6×9. Augustana Book Concern, Rock Island, Ill. 75 cents.

Contains much of interest and value to any congregation with a church-building program — pictures, plans, cost items, the canvass for funds, the parsonage; and a bibliography. G.

**Church Fellowship.** Opinions by the Concordia Seminary Faculty on Altar Fellowship, Pulpit Fellowship, and Prayer Fellowship. 6 pp. Published by the Mimeo Company, Concordia Seminary, St. Louis, Mo. Price, 10 cts.

These opinions, all dating back several years, mimeographed for use in the Systematic Department at Concordia Seminary, have in part appeared in the LUTHERAN WITNESS and in a letter *Ad Clerum*. Of the opinion on altar fellowship the section dealing with relations to other Lutherans is here included. G.

# Miscellaneous

## Ordinations and Installations

(Authorized by the Proper Officials)

### CANDIDATES

**Ordained and Commissioned:**

*Miller, Robert S.*, as missionary in Wyandotte, Mich., by C. J. Krahnke, Rem. Sun., March 17.

*Mayer, H. E.*, as missionary in the Philippine Islands, in St. Lorenz Church, Frankenmuth, Mich., by M. E. Mayer, Easter Sun., April 21.

*Mix, H. E.*, ordained in Immanuel Church, Carrollton, Mo., by Otto Graebner, Easter Sun., April 21, and installed in St. Peter's Congregation near Blackburn, Mo., by Karl Niermann, Quasi. Sun., April 28.

### PASTORS

*Miller, Channing E.*, in Christ Congregation, Gordonville, Mo., by G. B. Seboldt, Palm Sun., April 14.

*Wilk, Marcus W.*, in St. Paul's Congregation, Durango, Colo., by Henry Niermann, Palm Sun., April 14.

*Lebien, Walter J. F.*, in Zion Congregation, Herkimer, Kans., by Paul W. Ludwig, Easter Sun., April 21.

*Frerking, H. R.*, in Immanuel Congregation, Sweet Springs, Mo., by H. C. Harting, Quasi. Sun., April 28.

*Hiegert, Herman E.*, in First Congregation, Rosebud, Tex., by W. G. Buchschacher, Quasi. Sun., April 28.

*Streufert, Berthold O.*, in St. Peter's Congregation, Lester Prairie, Minn., by A. R. Streufert, Quasi. Sun., April 28.

### TEACHERS

*Grauer, Albert W.*, in St. Mark's Congregation, Cleveland, Ohio, by G. Kuechle, Quin. Sun., March 3.

*Voigt, Walter*, in Trinity Congregation, Wyandotte, Mich., by C. J. Krahnke, Inv. Sun., March 10.

*Schulenborg, William G.*, in Immanuel Congregation, Detroit, Mich., by Carl E. Nietzke, Jud. Sun., April 7.

*Scheiwe, Arthur W.*, in Bethany Congregation, Chicago, Ill., by Paul Roeder, Quasi. Sun., April 28.

## Dedication

*Des Plaines, Ill.* (H. H. Nagel). The new chapel of Good Shepherd Congregation, Quasi. Sun., April 28.

## Synodical Convention

*The Central District* of Synod will convene June 24—28 at Concordia College, Fort Wayne, Ind. Opening service with Holy Communion at Concordia Church (Rev. W. Klausing) Monday evening, June 24, at 7:45 P. M. The confessional service will begin at 7:15 P. M. Essayists: Rev. C. C. Stephan, "Office of the Keys" (concl.), and Rev. K. Ehlers, "Repentance." Send announcements to Rev. Paul F. Miller, 225 E. Lewis St., Fort Wayne 2, Ind., by June 18. Since the convention expenses are borne by the District, and the transportation is equalized, the housing committee asks each congregation to send to the treasurer of the committee, Prof. Herbert G. Bredemeier, Concordia College, Fort Wayne 4, Ind., before the convention, the sum of ten cents (10 cents) for each communicant member of the congregation. During the convention the transportation expense, which the delegates are asked to advance, will be refunded. — W. F. DOCTER, *Secretary*, 539 E. Wheeling St., Lancaster, Ohio.

## Call for Nominations for Concordia Seminary, St. Louis, Mo.

Pursuant to requests from various pastoral conferences the Board of Control of Concordia Seminary has decided to extend the time of nominations of candidates for the two professorships as specified in the LUTHERAN WITNESS of April 23 and *Der Lutheraner* of April 16.

The first professor to be elected will teach in the Department of Systematic Theology. He is to begin his work by teaching courses in Symbolics, History of Doctrine, and Luther's Theology. The second professor to be called is to teach in the Exegetical Department, New Testament field. He is to begin by teaching Introduction to the New Testament and courses in New Testament Interpretation.

Please specify for which chair your candidate is being nominated.

Not later than June 1 all nominations and communications relating to the two candidates should be in the hands of GEORGE W. WITTMER, *Secretary*, Board of Control, 3543 Pestalozzi St., St. Louis 18, Mo.

## Nominations for the Presidency of Concordia College, St. Paul, Minnesota

Prof. Einar W. Anderson, Ph. D., Detroit, Mich.: By Christ Luth. Church, Pattison, Tex.

Rev. Armin Born, Detroit, Mich.: St. Paul's, Hilton, N. Y.

Rev. Walter P. Clausen, Hopkins, Minn.: Mount Zion, Minneapolis, Minn.

Rev. Hugo Degner, Lewisville, Minn.: St. Paul's, Truman, Minn.

Prof. E. E. Foelber, M. A., Ft. Wayne, Ind.: St. John's, Howard, S. Dak.

Rev. Walter Forster, B. D., M. A., Ph. D., Saint Louis, Mo.: Immanuel, Minneapolis, Minn.

Rev. A. J. H. Frinke, Verndale, Minn.: Trinity, Fisher, Minn.

Prof. A. O. Fuerbringer, Seward, Nebr.; Trinity, Long Prairie, Minn.

Rev. Oliver Edwin Graebner, Angola, N. Y.: St. John's, Angola, N. Y.

Prof. Herman C. Grunau, M. A., Bronxville, N. Y.: Epiphany, Eau Claire, Wis.

Prof. Oswald C. J. Hoffmann, B. D., M. A., Bronxville, N. Y.: St. John's, Good Thunder, Minn.; Redeemer, St. Paul, Minn.

Rev. Arnold Krentz, M. S., Ft. Wayne, Ind.: St. John's, Waltz, Mich.

Rev. Henry C. Luedke, Elgin, Minn.: Zion, Brainerd, Minn.

Chaplain W. C. Luedke: Trinity, Elgin, Minn.

Prof. Carl S. Meyer, B. D., M. A., Chicago, Ill.: St. John's, Seward, Nebr.

Prof. Carl S. Mundinger, Ph. D., Winfield, Kans.: Jehovah, St. Paul, Minn.

Prof. Edgar J. Otto, M. A., St. Paul, Minn.: Immanuel, Pomeroy, Iowa; Zion, Magnolia, Iowa; Zion, Storm Lake, Iowa; Mt. Olive, Minneapolis, Minn.; Bethel, St. Paul, Minn.; Peace, Minneapolis, Minn.; St. Peter's, St. Paul, Minn.; Faith, Minneapolis, Minn.; St. John's, Osseo, Minn.

Rev. Walter Pasche, Toledo, Ohio: Trinity, Brooklyn, N. Y.

## FINANCIAL REPORT, Receipts February 1, 1946, to April 30, 1946

| Districts | Budget Accounts |
|---|---|
| 1. Alberta & British Columbia | $ 1,549.50 |
| 2. Argentine | — |
| 3. Atlantic | 15,632.45 |
| 4. Brazil | 11.60 |
| 5. California & Nevada | 2,686.94 |
| 6. Central | 52,841.60 |
| 7. Central Illinois | 16,986.45 |
| 8. Colorado | — |
| 9. Eastern | 11,690.26 |
| 10. English | 27,621.16 |
| 11. Iowa-East | 6,700.00 |
| 12. Iowa-West | 14,914.35 |
| 13. Kansas | 6,800.00 |
| 14. Manitoba & Saskatchewan | 222.00 |
| 15. Michigan | 43,000.53 |
| 16. Minnesota | 26,359.23 |
| 17. Montana | 509.41 |
| 18. North Dakota | 1,419.90 |
| 19. Northern Illinois | 45,355.30 |
| 20. Northern Nebraska | 6,639.05 |
| 21. North Wisconsin | 14,058.62 |
| 22. Oklahoma | 3,438.24 |
| 23. Ontario | 2,000.00 |
| 24. Oregon-Washington | 3,818.33 |
| 25. South Dakota | 1,862.93 |
| 26. Southeastern | 6,437.89 |
| 27. Southern | 3,603.50 |
| 28. Southern California | 3,447.80 |
| 29. Southern Illinois | 10,454.42 |
| 30. Southern Nebraska | 7,145.24 |
| 31. South Wisconsin | 32,004.75 |
| 32. Texas | 3,956.85 |
| 33. Western | 37,205.48 |
| Total from Districts | $410,373.78 |
| From L. L. L. Endowment Fund | 5,059.86 |
| From Other Sources | 1,983.30 |
| GRAND TOTAL | $417,416.94 |

Results of the collection for "Relief in Europe and Asia" (Lutheran World Relief) are still very incomplete. A detailed report of receipts will be printed as of May 31, 1946. THEO. W. ECKHART, *Fin. Sec.*

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Rev. W. A. Poehler, Minneapolis, Minn.: Centennial, Superior, Nebr.; Zion, Red Cloud, Nebr.; St. Andrew's, Niagara, N. Dak.

Rev. Raymond Pollatz, Detroit, Mich.: Redeemer, Ft. Wayne, Ind.; Christ, Oak Park, Ill.; St. John's, Hoboken, N. J.; Redemption, Detroit, Mich.

Rev. W. F. Rolf, St. James, Minn.: Immanuel, Ormsby, Minn.

Rev. Elmer Schwandt, Mayer, Minn.: Zion, Lincoln, Mo.

Rev. Martin Scharlemann, Ph. D., Ft. Oglethorpe, Ga.: Trinity, Faribault, Minn.; Peace, Wall Lake, Iowa; Concordia, Maplewood, Mo.

Rev. August C. Waechter, S. T. M., Bunker Hill, Ill.: Christ, Falls City, Nebr.

Rev. A. E. Wenger, Lakefield, Minn.: Trinity, Willow Lake, Minn.; Bethlehem, Clements, Minn.

Rev. L. T. Wohlfeil, Hamburg, Minn.: St. Paul's, Woodworth, N. Dak.

Prof. W. Wolbrecht, Seward, Nebr.: Grace, Fargo, N. Dak.; St. John's, Hillsboro, N. Dak.; Redeemer, Moorhead, Minn.; Christ, Georgetown, Minn.

The Board of Electors will meet Monday, June 17, at 9 A. M. — F. J. SELTZ, *Secretary*, Board of Control, Concordia College, St. Paul, Minn.

### Nominations

**for the vacant professorship at the Seminario Concordia, Porto Alegre, Brazil, caused by the retirement of Professor Fausto F. Carchia**

Rev. Germano Beck, Ibiruba, Rio Grande do Sul, Brazil: By the congregation at Sao Jose, Carasinho.

Rev. Ernesto Heine, Sao Paulo, Brazil: Saint Paul's, Arroio do Meio, Brazil.

Rev. Victor Lehenbauer, Marcelino Ramos, Brazil: Concordia, Porto Alegre; Morungava; Bom Jesus, Aparados da Serra; St. Mark's, Chicago, Ill.

Rev. Hans Rottmann, Cruz Machado, Brazil: Sao Leopoldo.

Rev. W. K. Wadewitz, Porto Alegre, Brazil: St. Paul's, Alto Rolante; Concordia, Indianopolis, Sao Paulo.

All communications concerning any of the above-named candidates should be in the hands of the undersigned by June 30. — BOARD OF MISSIONS FOR SOUTH AMERICA, C. F. LEHENBAUER, *Secretary*.

### Call for Candidates

With the permission of Synod's Board of Directors and by request of the Board of Control of the Seminario Concordia, Porto Alegre, R. G. S., Brazil, the Board of Missions for South America asks the congregations of Synod to nominate candidates for the new theological professorship created at this seminary. The brethren nominated should be sound theologians, especially qualified to teach Exegesis, Homiletics, and Symbolics and capable of assuming other assignments as the need may arise.

Send all nominations to the undersigned not later than June 30 and give all the pertinent information possible concerning the nominees.

Recent information indicates that it is now permitted to send U. S. citizens to Brazil for teaching positions. — FOR THE BOARD OF MISSIONS FOR SOUTH AMERICA; C. F. LEHENBAUER, *Secretary*.

### Announcements

*Pastor R. W. Koepp* of O'Neill, Nebr., has been appointed Visitor of Circuit 7, succeeding Pastor M. Dorn, who has been compelled to resign by illness. — WALTER E. HOMANN, *President*, Northern Nebraska District.

*Pastor V. L. Meyer* of Boise, Idaho, has been appointed Visitor of the South Idaho Circuit, replacing Pastor H. C. Schulze, who has accepted a call into another circuit. — F. M. L. NITZ, *President*, Oregon and Washington District.

Mr. George Jacobs, St. Agatha, Ontario, graduate of the Ev. Lutheran Seminary of Canada (U. L. C., Waterloo, Ontario), has made application for membership in our Synod and is asking for a colloquium. — F. MALINSKY, *President*, Ontario District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States.

### Wanted

A mission congregation is in need of hymnbooks. Congregations willing to dispose of their old Ev. Lutheran Hymn-Books or Sunday School Hymnals are asked to write, please, or send to Rev. Melvin Pingel, 514 Poplar St., Emporium, Pa. — MELVIN PINGEL.

### April Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

Patients of Bethesda Luth. Home, Watertown, Wis., in Memory of Lizzie Pomeranz, African Missions, $7.00. Mrs. Helen Sassmanhausen and Mrs. Katherine Schimmel in Memory of Henry C. Sassmanhausen, Pension Contingent Fund, 6.00. Students of Concordia Teachers College, River Forest, Ill., Home Missions, 212.50. Mrs. R. Dannmeier, Spanish S. S. Pamphlets, 10.00. Mr. and Mrs. Owen Macy in Memory of Mrs. Elsie Mahler Hattendorf, Nagercoil Seminary Chapel, 25.00. Per Dr. J. W. Behnken, N. N., Rochester, N. Y., Europe, 100.00. Trinity Luth. S. S., Centralia, Ill., Colored Missions, 6.30. Elyn Thurston Sievers, Missions, .60. C. M. Vanderhoof, Missions: Mexico 5.00, China 5.00, South America 5.00, India 5.00, Africa 5.00. N. N., Milwaukee, Wis., Europe, 1.00. Rev. J. E. Bach, Work Among Blind, 1.15. L. Pantratz, South America, 5.00. Per Foreign Mission Office: Christ Church Ladies' Aid Soc., Washington, D. C., Bible Woman in India, 25.00; Rev. Peter C. Krey, Lepers, India, 50.00; The Schumanns, China War Sufferers, 5.00; Barbara Wolf, Youth Work in China, 15.00; Mrs. Dora Grace, Evangelist, India, 3.00; Rev. and Mrs. O. H. Schmidt in Memory of Mrs. Lena Hilger, Foreign Missions, 5.00; Saint Paul's Luth. S. S., Albion, Mich., Orphanage, China, 20.00; St. Peter's S. S., St. Joseph, Mo., Stipendee, India, 37.50, Foreign Missions 13.00; Mr. and Mrs. John Perko, Orphanage, China, 15.00.

**Legacies and Bequests: Anna Eberhardt $280.24. Herman O. Neunaber 7,220.00.**

**W. H. SCHLUETER, Treasurer**

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